

JUBILEE 50TH ANNIVERSARY OF THE ORGANIZATION OF THE
34TH STREET REFORMED CHURCH OF N.Y. CITY

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JUBILEE.

THE

^{150th}
Fiftieth Anniversary

OF THE

ORGANIZATION

OF THE

^{34th}
Thirty-Fourth Street

REFORMED CHURCH

OF

NEW YORK CITY.

DECEMBER 14-21, 1873.

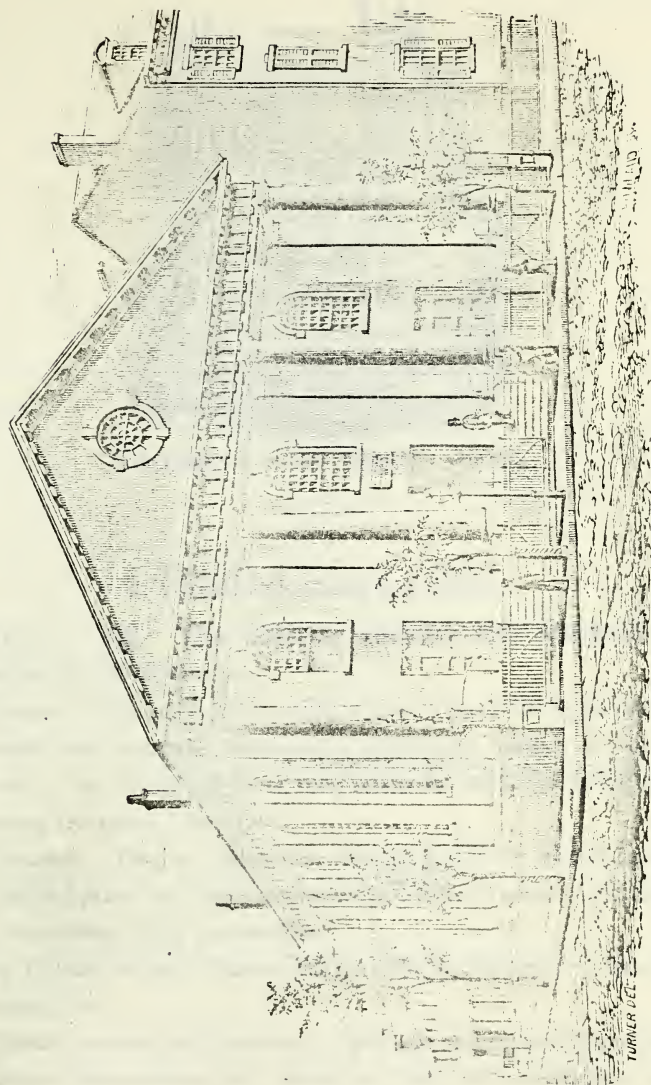
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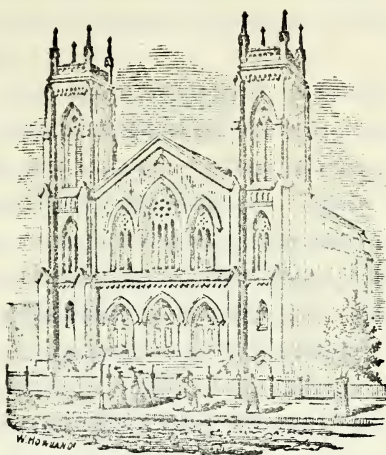


CHURCH, CORNER OF BROOME AND GREENE STREETS.



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THIRTY-FOURTH STREET REFORMED CHURCH.

PREPARATION.

MARCH 5, 1873. The following preamble and resolution were adopted by the Consistory:—

“Whereas: Fifty years have nearly elapsed since the organization of our Church and its establishment as a prominent branch of our Zion in this city, it is considered meet and fitting that suitable notice should be taken of the same; therefore,

“RESOLVED: That a committee be appointed to devise suitable measures and plans to celebrate the semi-centennial of our Church, and report at as early a day as possible.

Elder Camerden and Deacon Searle with the Pastor were appointed such committee.

At the next meeting of Consistory, April 9th, the committee proposed the outline of the services very nearly as they were celebrated in December.

September 15, 1873, the detailed plan was proposed and adopted.

In November about seven hundred copies of the following circular were sent to the former and present members of the Church.

THE CONSISTORY OF THE THIRTY-FOURTH ST. REFORMED CHURCH.

Greeting: To those who have been, or are members or attendants of that Church, or of Livingston Church, or of Broome Street Church, of New York City.

About fifty years ago a small band of faithful Christians organized the BROOME STREET REFORMED PROTESTANT DUTCH CHURCH. Watered with their tears, and sustained by their prayers, it grew, and became a powerful Church in our denomination. Since then many of its members have been removed by death, many have become connected with other branches of the Church in this city or in other places.

We desire in December to celebrate our Jubilee, to recall the goodness of God, who has kept us for half a century, and given us so many tokens of his favor, to gather at the Church as many as possible of those whose interests have been with the Church, while it was located in Broome Street, or since its removal to Thirty-Fourth Street, or with Livingston Church with which a union was effected in 1860. We desire to renew the pleasant memories of former years, and re-establish the bonds of Christian communion.

For this purpose we very cordially invite you to be present at the anniversary services, which are to be held in the Church, No. 307 West Thirty Fourth Street, New York City.

SUNDAY, DECEMBER 14th, 1873.

10-30 A. M. Historical Discourse by the Pastor.

Address by Rev. F. N. ZABRISKIE, D. D., formerly pastor of Livingston Church.

7-30 P. M. Reminiscences of Church Sunday Schools by Rev. PETER STRYKER, D. D. Address by Rev. H. D. GANSE.

MONDAY, 7 P. M.—Sunday School Jubilee.

TUESDAY, 7-30 P. M.—Social Entertainment by Ladies of the Church.

FRIDAY, 8 P. M.—Service Preparatory to the Lord's Supper.

SATURDAY, 8 P. M.—Communicants' Prayer Meeting.

SUNDAY, 10-30 A. M.—Communion of the Lord's Supper.

It is our desire to bring this invitation to every person who is or has been connected in any way with our Church; but as many of them are scattered and have passed beyond the reach of the Consistory, we shall deem it a great favor if those into whose hands this circular may fall, will tell others of the services, or inform us of their whereabouts that we may address them personally.

We trust that the recollection of the past, the brightening of the bonds of Christian fellowship, and the rehearsal of the favor of the Lord our Shepherd, who has so graciously led us, may bring delight to your hearts and honor to the name of Jesus Christ our Lord.

CONSISTORY.

Pastor:—ISAAC RILEY, 344 West 32d Street.

Elders:

HENRY CAMERDEN, JR., 358 West 31st Street,
P. M. DRAKE, 323 9th Avenue,
N. HILL FOWLER, 331 West 31st Street,
JOSEPH GOETSCHUS, 410 West 44th Street,
HARVEY MINER, 265 West 20th Street.

Deacons:

D. W. MEEKER, 242 West 34th Street,
W. H. ROOME, 310 West 48th Street,
H. A. SEARLE, 157 West 44th Street,
J. D. SECOR, 405 West 28th Street,
E. VANDERBILT, 370 West 35th Street.

(On the fourth page of the circular was a picture of the Broome Street Church.)

On the evenings of Nov. 17th and 24th and Dec. 8th enthusiastic meetings of the congregation were held, and large committees were appointed to carry out the plan for Tuesday evening's sociable.

The Sunday School appointed committees to co-operate.

After a severe storm on Saturday, Sunday the 14th broke clear and pleasant, and this favorable weather continued through every meeting.

CELEBRATION.

On Sunday morning a very large audience assembled. The front of the pulpit platform was adorned with exotic plants; the desk was ornamented by a beautiful bouquet, and a large photograph of old Broome Street Church was hung in front surrounded by a frame-work of autumn leaves. On the ornamental screen-work back of the pulpit vases of flowers, ferns and trailing vines were arranged, and in the centre was a large wreath surrounding the numbers 1823—1873, all of natural flowers. After the opening piece by the choir, Rev. Henry V. Voorhees, pastor in Broome Street in 1855, now of Nyack, conducted the devotional exercises and read the eighty-fourth Psalm.

This was followed by singing a hymn prepared for the occasion by Rev. Dr. Stryker:

JUBILEE.

By Rev. PETER STRYKER, D.D.

We sing the mercy of the Lord
To us his people shown !
O, let us join with sweet accord
To make his goodness known.

And as we come with joyful heart
Our grateful songs to raise ;
Do thou, Great God, thy grace impart,
And fill our souls with praise.

We celebrate our Jubilee ;
For fifty years ago
Our fathers planted this old tree,
And thou did'st make it grow.

And now beneath its foliage fair
We gather at this shrine,
The fruit of love again to share,
And sing of grace divine.

Roll gently onward, stream of Time,
And on thy bosom bear
Us and our children to that clime
Beyond the reach of care,

Where all the fathers we shall meet
Joined in the church above ;
And bending at the Saviour's feet
Shall celebrate his love.

Rev. Dr. Zabriskie then gave a history of the Livingston Church. After prayer by Dr. Stryker, the following hymn, also written for the service, was sung :

THANKSGIVING.

By Rev. ISAAC RILEY.

O Holy God, Eternal King,
Thy name we bless, Thy praise we sing ;
Thy sovereign glory we adore,
Thou God art Lord for evermore.

The changing years have come and gone,
Thy love no change hath ever known ;
Thy holy name, O Lord, we bless,
For mercies rich and numberless.

We bless Thee for Thy constant care,
 For labors crowned, for answered prayer,
 For comfort, peace, and hearty love,
 For hopes of holy rest above.

Thou art our fathers' God, O Lord,
 Their strength, their shield, their rich reward ;
 Thou art our hope, our joy, our rest,
 In Thee our hearts are ever blest.

O Light Divine, whose golden rays
 Have brightened all the vanished days,
 Shine still along our earthly road,
 And guide us on to heaven and God.

The benediction was pronounced by Mr. Voorhees.

In the afternoon at the regular Sunday School prayer meeting, many of the old superintendents and teachers were present, and an hour was spent in the most delightful interchange of feeling and in devotion. At half past seven Sunday evening the church was crowded to overflowing. After the devotional exercises, Rev. H. D. Ganse, pastor of the Madison Avenue Reformed Church, made an address as the representative of the scholars of the old Broome Street Sunday School. Dr. Stryker then gave a history of the Sunday Schools of the Church. The singing for the evening was mainly by the scholars who filled the galleries of the Church ; they were led by the efficient Church choir composed of members of the Sunday School under the direction of Mr. E. P. Pitcher the Superintendent.

A Sunday School jubilee was held on Monday night. A wide platform was built from wall to wall, at the pulpit end of the Church, large enough, as was thought, for all the scholars ; but at the meeting it was more than full, a number of classes being obliged to sit in the pews below. The audience-room was filled in every part. Short speeches were made by Rev. B. C. Lippincott one of the old scholars, and Rev. Dr. Stryker, and by the former Superintendents, Messrs E. Overton, Overbaugh, C. C. Overton, A. C. Stryker, Goetschius and Halsted. Presents were given to some of the teachers, and then the scholars were taken to the Sunday School room, where refreshments were liberally distributed. On Tuesday evening the ladies of the Church gave a reception in the lecture-room to the old members. The room was finely decorated with a profusion of greens, flags and mottoes, and the

portraits of all the former pastors greeted the eyes of their old friends and associates. Refreshments were furnished with overflowing bounty. A warm-hearted address of welcome was made by the pastor, Mr. Riley, and happily responded to by Rev. Mr. Voorhees. The Church was thrown open and very excellent vocal and organ music was given.

On Wednesday evening a delightful prayer meeting and reunion of the Sunday School was held in the lecture-room, attended by a large number of the old teachers and superintendents.

On Friday evening the Preparatory service, and on Saturday the communicants' prayer meeting were held, both services being well attended.

On Sunday morning the communion of the Lord's Supper was celebrated. A larger number of communicants were present than had been for some years previous, and ten persons were received to the membership of the Church. Ten, by a noticeable coincidence, is within a fraction the average number of persons received at each communion during the fifty years of the existence of the Church.

Dec. 26, 1873. The committee made a final report giving a history of the services, and an account of the expenditures.

The Consistory then adopted the following resolutions:

RESOLVED: That the thanks of this Consistory in its official capacity be presented to the ladies of the Church and congregation, for their generous and bountiful entertainment of our old friends and associates on Tuesday evening of the jubilee week; also to the young ladies and gentlemen comprising the Young Attendants' Committee, for their kind care and attention in supplying the wants of our visitors, and to the congregation generally for the noble and generous manner in which they met the views of the Consistory and supported them in carrying out the jubilee services of the week.

RESOLVED: That the Pastor present the thanks of the consistory to Rev. Drs. Stryker and Zabriskie and Rev. Messrs. Voorhees and Ganse for their kindness in being present with us, and doing so much toward making our jubilee exercises pleasant and interesting.

HISTORICAL DISCOURSE.

BY REV. ISAAC RILEY.

Text, Isaiah 65: 22. As the days of a tree are the days of my people.

The objects of nature are often used in the Bible as symbols of human and divine institutions. I take the comparison given in these words as suggesting the figure under which to speak of the history of our church. I do this the more readily on account of certain thoughts connected with the words as they are used by the prophet. The *people* spoken of here were the people of God. They are now represented in a very important sense by the Church. After all that the Lord has done for us in this church, we may reverently and humbly say we are part of God's people.

The Prophet had been speaking of dark days in the past; of *former troubles, the voice of weeping and the voice of crying*. We too have seen days of darkness, pain and perplexity. But in all those trying times the Prophet could speak of the *Seed of the blessed of the Lord*, for whom there was an abiding purpose of mercy in the heart of the Divine Protector. My friends, this Church has never lacked tokens of the favor of God.

The expression, *the days of a tree*, means continuance of growth, vigor and beauty, not merely length of days, but long life filled with signs of flourishing strength, leaves and blossoms to gladden the sight, and fruit for food and blessing. God grant that these words may be an augury for the future of this beloved church, a promise which shall every day find new and illustrious fulfillment, that we may be found resplendent with the beauty of every Christian grace, and full of all the fruitage that can give comfort to man or glory to God!

And the Prophet speaks of a *new heaven and new earth* in which the *former shall not be remembered nor come into mind*. Let this too be a type of our experience, so that turning to-day from the past we may enter on a future more and more marked with the signs of the Divine Benediction filled with favors so rich that all the past shall be forgotten in the fulness of present delight leading up manifestly to the day when

there shall indeed be a *new heaven and earth* in the presence of the King Eternal even Jesus Christ our Lord.

In giving an outline history of the Church I shall speak first of all of its surroundings, the condition of the city in which the tree was planted.

The Church was organized on Wednesday, December 10th, 1823. Modern New York dates from about 1820. First a Dutch colony, then English, then an American town and city, it began at that time to take on its metropolitan character, so that the life of our Church begins with the new life of the city. In 1823 the city had 10 wards, now it has 24. The population was about 140,000,* it is now about 1,000,000. The Directory had 24,460 names, that for 1873, 228,161. The Mayor of the city was William Paulding. Richard Riker was Recorder. The Sheriff was Peter Wendover, grandfather of Mr. Peter Wendover Bedford, who was for a number of years an efficient deacon in this church. In a map of the city published in 1829, the part marked as occupied is bounded on the north, beginning at the North River, by Great Kill Street, now Gansevoort, by Greenwich Lane now Greenwich Avenue, Washington Square, and North Street, now called Houston. Broome Street, the old name of which was Bullock Street, was on the outer edge of the city proper. On the west from St. John's church to Greenwich village there were scarcely any houses, the mansion of Colonel Richard Varick stood solitary on Richmond hill near the present corner of Varick and Charlton Streets.

Broadway was quite well built up as far as the stone bridge over the canal from which Canal Street takes its name, but was an unpaved road bordered by scattered houses from that point up to the Sailors' Snug harbor on Captain Randall's farm near where A. T. Stewart's store is. From there it continued as a narrow causeway over low ground as far as the U. S. Arsenal grounds at the present Madison Square. The Bowery was the great street. It was the old Stuyvesant farm-road (the word Bowery-road meaning farm-road.) It ran up to the junction of the Bloomingdale road where the Cooper Institute now stands, just by the celebrated pleasure resort called the Vauxhall Garden. Thence the two roads ran together to the Arsenal grounds, where they separated into the Bloomingdale road and the old Boston stage

*The census of 1820 shows 123,706; for 1825 166,685.

road, which went on over the famous "Kissing Bridge" at 72nd Street, and winding about the hills ran through Harlem. On this road came all the travel from New England.

A commission was appointed in 1807 to report some plan for arranging new streets. The old plan seems to have been to follow cow paths and farmroads and lines, but in 1811 the commission reported adopting the present admirable arrangement for Streets and Avenues, to be laid out above the part of the city then occupied. They began their work after several years of opposition from the farmers, through whose lands the streets were to run. When our Broome Street Church was built, Greene Street was opened only to Fourth. First Avenue was opened to Bellevue, where the hospital now stands; Second Avenue to Kips Bay; Fifth Avenue, once called the Middle road, was a country road from Inclenberg Hill to Harlem; Sixth Avenue was opened from Carmine Street to Greenwich Lane, six blocks, Eighth Avenue, from the head of Greenwich Lane to McComb's Lane; Ninth Avenue, as far up as 28th Street: Avenues A, B, C, D, 4th, 7th and 11th were not opened at all.

A member of this Church present with us to-day, who came to live in Amos Street, in 1826, tells of going soon after with a friend into the country to gather blackberries somewhere not far from 20th Street.

The only houses in Bond Street were three new ones just built on the north side. Many families resided on the line of Herring Street the present Bleecker Street, which was a part of the main road from the city to Greenwich Village. The favorite street for shopping was Greenwich. The Battery was the chief pleasure resort. In Broadway and Greenwich Street and in the cross streets as far north as Chambers most of the best families resided.

In the *Evening Post* of 1823 there was an earnest discussion over an ordinance lately passed forbidding burials in the city, and many complaints at being obliged to go three miles and a half out of town to a cemetery opened in the country between 5th and 6th Avenues and 40th and 45th Streets.

There were 9 Dutch Reformed Churches, now there are 22, there were 10 Baptist, now 31, 14 Episcopal, now 73, 11 Methodist, now 50, 14 Presbyterian, now 49. Beside these there were other places of wor-

ship making a total of 82, now there are 359. (See Appendix Note A.)

There were in 1823, 4 public schools, the first having been opened May 17, 1806, in Madison Street near Pearl. Now, including the College, Normal and Primary Schools, there are 100.

There were 14 Banks, now 79.

There were published in this city, 6 morning papers, 4 evening papers, 7 semi-weekly, 16 weekly and 5 magazines. Total 38, against 347 published now.

At that time water was supplied from pumps and springs and carried about on carts, and sold by the pailful. The Croton was introduced in 1842.

The city was lit with oil lamps. Lamps and candles were used in private and public houses. It is a coincidence that just 50 years ago, March 1823, the "New York Gas Light Company" was organized, with a capital of \$1,000,000, to supply the city south of Canal and Grand Streets. The *Evening Post* of June 10, 1823, expresses the hope that gas will be furnished before winter. But the company did not begin to lay pipes till 1825. The first house lit was No. 7 Cherry Street the residence of Samuel Leggett, President of the company.

The year 1823 was marked by the last visitation to the city of the yellow fever, and it was a time of terror and distress. The plague began June 17th, and lasted till November 2nd, between which dates 240 persons died. It began in Thames Street and extended through the city, until a board fence was built across the island from river to river, just below the Park. All who could, fled from the city to the country village of Greenwich. The banks were removed to the street which still retains the name it received then of Bank Street. The custom house was removed to Greenwich, and even the Brooklyn ferry boats ran up there daily. The late Dr. Charles King speaks of riding on horseback that year, from the corner of Bleecker Street and Broadway across open commons to Greenwich Village.

The suddenness of the flight may be judged from a fact stated by Rev. Mr. Marselus, formerly pastor of the Greenwich Church, and still living, "that he saw corn growing on the present corner of Hammond and 4th Streets on a Saturday morning and on the following Monday Sykes and Nillo had a house erected, capable of accommodating 300

boarders." (Stone's Hist. of N. Y., p. 378, quoted from the market book of Thos. F. Devoe.) In later years the fever was stopped by the quarantine established on Staten Island in 1821.

The next year, 1824, the city was all agog with the visit of Lafayette, who in the 86th year of his age, after nearly half a century's absence, returned to visit the country for which he had done so much. He was greeted with a magnificent reception.

In 1825, the Erie Canal, 393 miles long, was opened, having been begun 1817. This great work has more than any other one thing contributed to the growth and prosperity of New York.

In the message sent to Congress by President Monroe within a few days of the time this church was organized, he says, "that the United States Foreign Ministers had been instructed to propose to other governments the proscription of the slave trade." He also speaks of Council Bluffs, just opposite the present city of Omaha, as "the most western post" occupied by our army.

I have been interested also in noting some items concerning the state of other nations.

Napoleon died two years before (May 5, 1821) having been banished to St. Helena in 1815. The Jesuits and the Bourbons with Charles X. (1821-30) were re-established in France, as they came so near being again this year.

George IV. (1820-30) was on the throne of England, (and that country was at war with the Ashantees as they are now.) It was a time of great political disaffection in England and distress in Ireland. They were just feeling the reaction from the long wars with Napoleon.

Spain was in the same kind of triangular conflict as now. The Spanish and Portugese possessions in North and South America were just becoming independent; the last foothold on the continent was lost to Spain in 1826, just as its last foothold on an American island is so near being lost to-day.

In 1822 the Greeks declared their independence of Turkey. Forty-five and fifty years ago this city was immensely stirred up by sympathy with the Greeks, and I find the matter of a collection in their behalf considered by our Consistory.

The English conquest of India was in full tide.

The first steamship, the Savannah, 350 tons, from New York to Liverpool in 26 days, July 15, 1819, crossed the ocean four years before. The first steamboat was put on the Hoboken ferry in 1823. (The Clermont, the first steamboat ever made, sailed its first voyage up the Hudson only sixteen years before Aug. 7, 1807.)

The date of our organization was six years before the use of steam on an American railroad. The Delaware and Hudson Canal Co. used an engine at Honesdale, Penn., in 1829. One ran in the Mohawk Valley in 1833. It was 21 years before the invention of the telegraph, May 22, 1844.

The Bible Society was 7 years old. The American Board of Commissioners for Foreign Missions was 13 years old.

The Boston Tract Society organized 1814, was merged into the American Society in 1825.

The New York Sunday School Union began in 1816. The American Sunday School Union began in 1824.

The first Total Abstinence Society was formed in 1826.

I come now to the more immediate history of the Church—to the picture, of which what I have said may be considered a kind of setting.

On the 9th of Jan. 1822, a Missionary Society was formed at the suggestion of Rev. Pascal N. Strong, one of the pastors of the Collegiate Church. (1816-26.)

The second Article of the Constitution is, "The especial object of this society shall be to propagate the gospel of Jesus Christ, agreeably to the standards of the Reformed Dutch Church, to establish new Churches, and to furnish the means of grace to such destitute congregations within their own bounds or elsewhere, as may be languishing for want of relief."

("Minutes of the proceedings of the Board of Managers of the Missionary Society of the Reformed Dutch Church.")

The board of thirty managers of this society were chosen the next year, as the Synod's "Standing Committee on Missions."

Jan. 28, 1822. It appears from the record on the book of the society that "the Rev. Robert Maclean (from London) who is desirous of uniting himself with the Reformed Dutch Church, and of establishing a

congregation in this city under their jurisdiction, to be a missionary under the direction of the Board, was to be located somewhere near the junction of Grand Street and Broadway," and it was resolved that he be "employed for three months, at the rate of \$50 per month."

Mr. Seymour P. Funck (called also Vonck and French) a licentiate from the seminary at New Brunswick, was employed at the same time. He was sent, as the record says, "to be located somewhere about the arsenal near Love Lane, in the suburbs of the city of New York." The arsenal was at 25th Street, Broadway and Madison Avenue, where the House of Refuge was established in 1825, and Love Lane is now called 21st Street. The following minute appears on the record of the Classis of New York February 19, 1822: "The Rev. R. McLean being present submitted credentials of his ministerial standing while in England, and of his dismissal from the Church to which he formerly belonged, which documents were read and being deemed by the Classis amply satisfactory, Mr. McLean having subscribed the formula was admitted a member of the Classis."

April 16, 1822, He is spoken of as "now laboring as a missionary in the City of New York." March 18, 1822, by the record of the Missionary Society it appears "that Rev. Mr. McLean and Dr. Peter Wilson be authorized to procure sconces and candles and to make such other arrangements as may be immediately necessary for opening the room and commencing missionary operations at the corner of Elm and Howard Street." This room was about twenty-five feet square, with a low ceiling, on the second floor of a wooden building on the northwest corner. It was reached by stairs on the outside in Howard Street. The first sermon was delivered to about a dozen people, but the number soon increased to fill the room.

Services Sunday morning and afternoon and a lecture during the week were held there for about a year and a half, with the exception of some twelve weeks in the Summer of 1822, when the yellow fever was prevalent.

February 10, 1823. A committee was appointed in the Missionary Society "to see if Mr. McLean could assist at Houston and Greene Streets."

Greenleaf, in his "History of the Churches in New York," (p. 4.) speaks of that church, which had some connection with our own: "In the year 1822 an effort of a missionary character was made to provide the

means of grace for some destitute portion of the population, and the Rev. Stephen Ostrander was employed as a preacher. A large room in the watch-house, at the corner of Prince and Wooster Streets, was procured and a meeting for worship was held here for several months, the people having in view the establishment of a Reformed Dutch church somewhere in that region. As the matter ripened for an effort to build, there was a diversity of sentiment as to the place, which resulted in a separation amicably accomplished, but of course, demanding a great struggle in both sections."

"The church now worshiping on Greene Street, corner of Houston, and known as the Houston Street Dutch Church, was first formed. A Consistory of three elders and three deacons was organized on the 15th of April, 1823, and at the Communion in June following, other members had been added, making the whole number at that time 18. Arrangements were made to build, and in 1825 the house was opened under Rev. Eli Baldwin, as pastor."

"When the division stated above took place a site was selected for a church edifice on Broome Street, corner of Greene, and preparations were made to build. Before the house of worship was furnished it was thought expedient to organize the church, which was accomplished on the 2nd Monday of December, 1823. The meeting house was finished and opened in the beginning of the next year, and in April, 1824, the Rev. Robt. McLean was called as pastor."

Another view of this matter is given in the records of Classis and the Missionary Society :

February 17, 1823, a committee was appointed by the Society "to find a better location for Mr. McLean than the school-room." It thus appears that in a year the mission had out-grown its quarters. A committee was also to ascertain if Mr. McLean's congregation could pay their own expenses. And a committee of two for each month were appointed, one of whom should "attend service morning and afternoon, to help Mr. McLean."

The committee appointed to find a better location soon reported that "they had taken a general survey of the ground from Canal to Houston Streets, and that the most eligible places were on the corner of Broome and Greene, the latter, 75 by 100 feet, they could purchase for \$3,250."

and they proceed to show that this site was about one-third of the distance from Rev. Mr. Bork's church in Franklin Street to the Greenwich church, and there was no church between; that to locate it further north would give an opportunity for the Presbyterians to come in, which it was understood they were ready to do. The three lots at the north-east corner of Broome and Greene Streets were bought from Stephen Van Courtland, who conveyed them by deed to Messrs. Cornelius Hyer, Timothy Hutton, William Shaw, James Bogert, Jr., and Gerard Beekman, who were chosen as the building committee, and held the property in trust until the church was organized.

"The corner-stone was laid in June, 1823. A large company of the prominent clergymen and laymen of the Reformed Dutch Church assembled on that occasion at the residence of a prominent citizen in Spring Street, and walked in procession to the site. . . . The venerable Dr. John H. Livingston (then in his 78th year, and Professor at New Brunswick) laid the corner-stone of the building in the name of the Father, the Son, and the Holy Ghost, and accompanied this solemn ceremony with a most earnest and eloquent address, (Dr. Stryker's Hist. Discourse, 1860.)

June, 1823, the Minutes of General Synod contains the following notice of the new society and Mr. McLean's work: "A digest of their proceedings was received from the Board of Managers of the Missionary Society of the Reformed Dutch Church, and referred to the committee on Missions. . . . Immediately after the formation of the society in January 1822, two missionaries were appointed to labor in the city of New York viz: Rev. Robt. McLean, now a member of the Classis of New York, and Mr. Seymour P. Vonck, a licentiate from the Theological Seminary at New Brunswick. Mr. McLean has been employed at the corner of Howard and Elm Streets, and his labors have been accompanied with an encouraging degree of success. As the place of meeting however was by no means calculated to attract a congregation, and as no other could be obtained in its vicinity, measures were taken to erect a church at the corner of Broome and Greene Streets, and a subscription for this purpose to the amount of about \$7,000 had been obtained. The foundation was already laid and the building will be completed in December next. The corner-stone of another Reformed Dutch Church has been laid at Greene and Houston Streets."

Thus we see as a matter of great interest that our church was the first fruits of this Missionary Society; the first and immediate result of an attempt to spread the denomination through the city.

October 21, 1823. Classis reports: An application signed by Rev. Mr. McLean as chairman, and Mr. S. Hasbrouck as secretary, of a meeting of the persons worshipping in the new building erected at the corner of Broome and Greene Streets to be organized into a church, under the care of the Classis of New York, was received and read. The communication was accompanied with an extract of the minutes of the building committee of that church expressing their concurrence in the application. Resolved, that the application be granted, and that Rev. Drs. Milledoler, Matthews, and McMurray, and elders DeLamater and Thompson, be a committee to organize the church. This was done on Wednesday, Dec. 10, 1823. Luke Hinchcliff and Stephen Hasbrouck were installed Elders, and John Butler and James Smith deacons; Mr. Smith was chosen clerk, and Leonard W. Kip, treasurer.

The church at Broome Street was incorporated January 26, 1824. Its first cost was \$13,000. February 28th \$7,000 was raised on bond and mortgage.

February 8, 1824, the church was dedicated; Rev. Dr. Milledoler preached from 2 Chron. 6: 18. In the afternoon Dr. McMurray preached from Ps. 89: 15. In the evening Dr. Matthews preached from Ezek. 37: 11.

February 16, 1824. The Missionary Society reports: "Whereas, a church has been recently organized at the corner of Broome and Greene Streets, in this city, under the direction of the Classis of New York, in which place a missionary from this Board is now laboring;

Resolved: That the consistory of the church be inquired of whether they desire missionary aid from this Board, and if so what amount they will probably contribute to the funds of this Institution."

In March, 31, 1824, this resolution was answered by a letter from Dr. Stephen Hasbrouck, stating the sense of their obligations to the Board, but regretting their inability to contribute.

In April 20, 1824, Mr. McLean was called to be pastor of the church, and was installed in May, Drs. Matthews and McMurray conducting the exercises.

May 17, 1824. A letter from Mr. McLean appears in the Missionary

Society's minutes stating the termination of his mission work, and asking the Society to aid in supporting him as minister of the Broome Street church. The treasurer was directed to pay him up to the time of his call to Broome Street, and in September 20, 1824, \$150 were given to the church.

June 20, 1825. Mr. McLean appears as a member of the mission Board, and so remained until his resignation in May 13, 1826. In June 15, of the latter year, Dr. Brodhead appears as one of the vice-presidents of the Society.

July 1825. Mrs. McLean, the pastor's wife, died. She "was a most estimable, pious woman, and devoted wife and mother." Her remains were buried beneath the floor of the lecture room near the pulpit, on the east side, and from thence they were removed thirty-five years after to a private vault in the cemetery of the Reformed Dutch Church, in Houston Street.

May 17, 1826. Mr. McLean was dismissed by Classis, having resigned on account of failing health, to return to Europe. He became the pastor of the large and flourishing dissenting church in Great George Street, Liverpool, over which Dr. Raffles and Mr. Spencer had been pastors. He died a little before the year 1850, his two children, one of whom had arrived at manhood, having deceased before him.

Mr. McLean was a man of good appearance and address, about five feet eight inches high, and of a fair complexion. He preached without notes. "All who knew him and were accustomed to hear him preach, testify that he was a man of more than ordinary talent, a sound theologian, a forcible reasoner, a pleasant speaker, a man of piety and power." (Stryker's Hist. Discourse.)

During his ministry 79 persons were received as members of the church.

On March 17, 1826, the day in which Classis dismissed Mr. McLean, they approved the call on Rev. Jacob Brodhead, D.D., then pastor of the Dutch Church in Crown Street, Philadelphia. He accepted in a letter dated April 7, 1826. And he was installed on May 14, Rev. Eli Baldwin, pastor of the Houston Street Church preached the sermon from Rom. 10. 15, and gave the charge to the pastor and people. Rev. Dr. Kuypers of the Collegiate Church, read the form of installation. In the afternoon the new pastor preached from 2 Thes. 3. 4.

Dr. Brodhead's influence began to tell immediately, and the church was soon crowded.

I give, now, some bare items concerning the church which may throw some side lights on its history, and recall to the old members interesting reminiscences ; I take them simply in order of time.

August 31, 1826. On account of the increase of the congregation, the consistory took measures for the building of the upper gallery which those who were familiar with the old church will remember went across the south end above the main gallery. That was called the Sunday School gallery, and the Sunday School children were taken at every service from the basement, outside and up the front steps and into the church, and up the two flights of stairs, and guarded there by two male and two female teachers appointed to the duty, who watched the scholars and gave them water from the wooden pails and tin dippers which were at each end of the gallery.

The church services during Dr. Brodhead's ministry were a Teachers' prayer meeting every Sunday morning at 8. Sunday School from 9 to 10:30 ; then preaching ; Sunday School at 1:30, and preaching at 3, with an occasional service in the evening. Prayer meeting was on Tuesday, and the lecture on Thursday, at which the room was generally crowded.

The elders and deacons used to take turns in sitting at the head of their pews, and an arrangement was made every quarter as to the ones who should sit by the minister at Communion and distribute the elements.

October 16, 1826. The Consistory resolved "that as preaching from the catechism every Lord's day injures the church as it is now constituted, the pastor be requested to preach from it but once a month ;" a plan now adopted by General Synod.

The first recognition of the Sunday Schools on the part of the Consistory was in giving them a collection on the 1st Sunday in January, 1827.

February 26, 1827. Mr. Hudinot, the chorister, proposed to resign if candidates were allowed to sing, whereupon he was dismissed and Mr. Nash engaged at a salary of \$50.

February 1827. The church was insured for \$10,000 in the North River Insurance Company.

The Sunday School room was let to Levi Gould for school purposes, for \$100 a year.

April 9, 1827. Trees were set out about the church at a cost of \$24, by Elder John Ganse.

June 7, 1827. The walks were paved with brick, and a wooden fence put at the side of the church.

September 10, 1827. A resolution was offered by Mr. Keily that the chorister be requested to take his place below the pulpit as heretofore, and that the choir be discontinued. After long debate at several meetings the matter was laid on the table. But the subject excited so much interest that it was carried up to Classis by Dr. Hasbrouck.

The church as originally built was a red brick building, 80 feet long and 60 feet wide. It had five, long, round-topped windows on each side, reaching from the pews nearly to the ceiling; three windows and three doors in front, and three aisles; the basement was divided by a partition separating the rooms for the boys' and girls' Sunday Schools; in front of the church were five or six wooden steps. In October, 1827, it was proposed to replace these steps with stone, and build a portico with pillars above. After referring the matter to the congregation and discussing it in Consistory, it was concluded that the state of funds would not warrant the undertaking. It was done, however, a year or two after.

November 29, 1827. As the church was heated by wood stoves, it was resolved that the sexton be directed to prohibit the use of wooden foot stoves in the church and lecture room.

December 10, 1827. A society was formed auxiliary to the American Tract Society.

January, 1828. The Consistory,—which had six elders and six deacons—was divided, giving to the elders alone charge of the spiritual concerns of the church.

March 1828. There was an auxiliary Missionary Society to the church.

August 1828. A request was made by the Finance Committee for permission to put an organ in the gallery free of expense to the Consistory; after a month's deliberation it was deemed inexpedient to grant it. But the next July permission was given.

January 1829. It was made part of the duty of the sexton to put up and take down the chains which were put across the street at each side of the church, to prevent any vehicles passing by and disturbing the congregation. These chains were sold in April, 1834.

December 1829. A finance committee of twenty persons from the church and congregation were appointed for the following year.

April, 1830. The chorister was brought down again to the front of the pulpit.

In June, 1830, Mr. Whitter, and in August Jas. R. Curtis were chosen choristers.

December, 1830. Dr. Brodhead's thanksgiving sermon was published.

In 1832 the summer meetings of the Consistory were omitted on account of the cholera.

In 1833 appears the record of a "Fragment Society," the ladies of which gave \$50 toward the finances of the church.

October, 1833. Elder Woram was granted the use of the lecture room on Wednesday evenings for a singing association.

January, 1834. Consistory recommended to the Board of Education, as a candidate to prepare for the ministry, Mr. Wm. R. Gordon, a young member of the church. This was the present Dr. Gordon of Schraalenberg, who has proved himself an able and efficient minister.

In April, 1834, the subject of heating the church by a coal furnace was first proposed.

September 15, 1834. Wm. W. Cowan, a deacon, died, being the first death in the Consistory.

November, 1834. A Juvenile Temperance Society was formed.

December, 1834, David Gulick, an elder, died.

January, 1836. A Missionary Society was formed to support a missionary in China.

June, 1837. The salary was raised from \$2000 to \$2,500, to date from the April previous.

September 29, 1837. Dr. Brodhead resigned on account of ill health. His resignation was not accepted, but on October 4, 1837, after consultation, the Consistory acceded to it, and on October 18, 1837, Classis dismissed him to the Classis of Ulster, thus ending a pastoral relation of eleven years and a half.

Dr. Brodhead was born at Marbletown, N. Y., 1782; graduated at Union College, 1801. His pastorates were Rhinebeck Flats, 1804-9; New York Collegiate Church, called December 5, 1809, installed March 29, 1810, dismissed August 31, 1863; Crown Street, Philadelphia, 1813-26, Broome Street, 1826-37; Flatbush, Ulster Co., 1837-41; Brooklyn Central, 1841-6. He died Wednesday, June 6, 1855. He was president of General Synod, in 1816 and 1825; John M. Bradford being the only other man who was twice president in a regular session.

In person Dr. Brodhead was tall, manly and dignified, with a marked and pleasing face, a man of great vivacity, warmth and tenderness. He was a most winning pastor, and earnest and impassioned in the pulpit, and had wonderful skill in touching the hearts of his hearers. He attracted crowds, and those crowds were impressed for the better by his manifest zeal for their good. His preaching was generally without notes, and was peculiarly pointed.

The influence of Dr. Brodhead on this church may be seen in the fact that it was for a long time popularly known and is yet remembered best by his name. During a large part of his ministry the church was so thronged that it was impossible to get a pew or sitting without waiting for months. During his ministry 218 were received to the church on confession, and 273 on certificate. Total 491.

October 27, 1837. Rev. Dr. Samuel Van Vranken, of Poughkeepsie, was called on a salary of \$2,500. The call was at first declined, but on December 6th it was renewed with the salary at \$3,000, and accepted; and on December 31, 1837, he was installed. Dr. Brownlee preached the sermon, Mr. Baldwin gave the charge to the pastor, and Mr. Hunt to the people.

May, 1838. The pew rents were raised 15 per cent. to meet the increase of salary.

October, 1838. The second service was changed from afternoon to evening, the afternoon being used for catechetical instruction. But in the next month the old order was restored.

May 13, 1839. The question arose as to whether arrangements should be made to light the lecture room with gas; after two months consideration it was decided not to do it.

March 9, 1840. Consistory protested against the Roman Catholics

having any part of the public school fund for sectarian purposes.

In 1841, Dr. Van Vranken published a sermon showing that it was proper to baptize the children of parents who had been baptized, even if they were not members of the church in full communion. This doctrine was strenuously assailed, and the discussion ran on in the *Christian Intelligencer* for several months.

After Dr. Milledoler resigned the professorship of theology in New Brunswick in 1841, Dr. John Ludlow was elected to fill his place in September 1841, but he having declined, Dr. Van Vranken, his competitor in the first election, was chosen in October. He asked a dismission from the church, and the pastoral relation was dissolved November 15, 1841. He was installed at New Brunswick, December 14, 1841, Dr. Vermilye preaching the sermon, and Dr. Ferris giving the charge.

Dr. Van Vranken continued in his professorship 20 years, and died January 1st, 1861, two months before the dedication of this building. During his pastorate 72 were added to the church. He was president of General Synod in 1834.

Dr. Van Vranken was a man of wide intellectual grasp and keen insight. He had a very acute mind, was a master in dialectic and had the art of making an abstruse subject plain to a popular audience. His person was large, his voice loud, and his whole appearance commanding. He moved according to the description of one of his old hearers, "like a steamboat." He was a man of deep and tender feeling, somewhat quick, but a true friend, greatly enjoying social intercourse. His preaching was not so pointed and popular as that of Dr. Brodhead, but it was very clear and convincing, and gave evidence of a strong mind, well trained and richly stored.

He was born in 1790, graduated at New Brunswick Seminary 1817, licensed by the Classis of New Brunswick the same year. His pastorates were Middletown and Freehold, 1818-26, Freehold 1826-34, Poughkeepsie 1834-7, Broome Street 1837-41. He was professor in the Theological Seminary at New Brunswick, and in Rutgers College from 1841-61.

December 13, 1841. In less than a month after Dr. Van Vranken left, the congregation advised the Consistory to call Rev. George H.

Fisher of Hudson. This was done, offering a salary of \$2,000.

December 27, 1841, Classis approved the call, and on Sunday evening, February 24, 1842, he was installed. The church was full, Dr. Van Vranken preached, Mr. Marselus read the form of installation, Dr. Vermilye offered the prayer, and Dr. Brodhead gave the charge to the pastor and people.

December 12, 1842, a record appears of both afternoon and evening services.

Between July 1843, and the autumn, the church was repaired, and a number of minor changes in the pews and furnishing of the church were made. The pulpit was replaced by a platform, the pew doors cut down and surmounted by mahogany scrolls, the pews lined and upholstered, and the church carpeted anew and painted.

January, 1844, the Ladies' Sewing Society gave \$300 toward the repairs.

In December 24, 1846, a plan for weekly subscriptions was arranged. It resulted in raising \$1,623.15 in a year.

March, 1849, it was proposed to light the church with gas.

In 1853 Dr. Fisher lost one of his daughters, and on account of his own ill health the Consistory, March 1853, gave him leave of absence to go to Europe.

March, 1854, the second service was fixed in the evening.

December 14, 1854, Dr. Fisher resigned having accepted a call to Utica.

His pastorate is the longest the church has known, coming within two months of 13 years. During his ministry there were received into the church on certificate, 181. On confession, 122. A total of 303.

Dr. Fisher was born 1803, graduated at Columbia College 1821, at the Seminary in New Brunswick 1825. Pastor at North Branch, N. J., 1825-30, Fishkill to 1835, Hudson to 1841, Broome street to 1854, Utica to 1859, 2d Hackensack from 1864 to 1870; died at Hackensack November 23, 1872. In 1849 he was president of General Synod.

Dr. Fisher was a good scholar and an assiduous pastor. He was very particular as to all matters of appearance, and precise in his habits. His manner was impressive, and he took rank with his people and elsewhere, as among the leaders. His dignity, propriety and general

respectability of character gave him weight and influence. He was an able and earnest preacher, a man of more than ordinary force, a genial and beloved pastor. One who bore his people constantly in his heart and gave continued evidence of the interest he took in their welfare.

March 1855, the Collegiate Church made a grant of \$1,000 a year for three years, to sustain the Church, which was feeling the change of population very severely. During the winter, while the Church was without a pastor, they were happy in having Dr. Brodhead supply the pulpit, and he performed the last regular service of his long life in Broome Street. In the same month Rev. Henry V. Voorhees was invited to become the pastor of the Church.

He was installed June 3d, 1855. Rev. Mr. Lord, of Harlem, preached the sermon from 1 Thess. 2: 7, 8. Rev. A. R. Van Nest gave the charge to the pastor and Rev. E. R. McGregor to the people.

Mr. Voorhees first sermon as pastor was preached the next Sunday, June 10, from 2 Tim. 2: 15. Assailed by disease, he was prostrated after a few Sundays' service. A second trial after an interval of rest was followed by a second prostration. Being thus shut off from the possibility of doing his work, he resigned on December 20, 1855, six months after his installation. During that time 8 were received on certificate and 5 on confession.

It was a brief ministry, but one which I have often heard spoken of as marked with signs of peculiar promise and power.

Mr. Voorhees graduated at Rutgers College 1847, New Brunswick 1850. His pastorates have been, Geneva 1851-4. Broome Street 1855. Bound Brook 1858-62. Washington Heights 1862-5. South Bushwick 1867-9. Nyack.

January 1856, Alex. R. Thompson was called, but declined. In February the call was renewed and again declined.

April 3, 1856, Rev. Peter Stryker, of Rhinebeck, was called as pastor on a salary of \$3,000. He entered on his duties here the second Sabbath in May, and on Sunday evening, June 1st, was installed. Rev. H. B. Stryker, his father, preached the sermon. Rev. Dr. Vermilye gave the charge to the pastor and Rev. Jeremiah S. Lord the charge to the people.

January 4, 1857, Mr. Wm. Woram, whom many remember for his

twenty-one years' service as Superintendent of the Sunday School, and his perseverance in leading the singing of the social meetings, died an hour or two before the time he was to be reinstalled as elder.

May 1857, the number of elders and deacons was reduced to the old standard, making five of each instead of six.

In January 1859, notwithstanding the financial embarrassment of the Church, \$450 was appropriated to the education of three young men for the ministry.

February 1859, appears the first notice of consultation on the subject of union with the Livingston Church, then under the efficient ministry of Rev. F. N. Zabriskie.

May 1859, the plan was adopted, and the Livingston members were transferred.

September 1859, a committee (Mandeville, Slauson, Howell, Baker, Raven, Freeman) was appointed to look for lots, for a building up town.

January 1860, a committee was appointed to sell the old Church. (Kip, Howell and Camerden.)

A plan had been proposed by which Dr. Bethune and Rev. Mr. Van Nest, in the 21st Street Church, should continue the service in the Broome Street Church, but this fell through.

Just before the end of Dr. Brodhead's pastorate, the Church began to feel the influence of the changes in the population of the city which have had so marked an effect on the subsequent history of the Church. The year before his resignation, that is in 1836, the Collegiate Church, under the influence of this change and because so many of its people were moving toward the upper part of the city, and in "order not merely to preserve the strength and influence of the Church, but eventually its very vitality, purchased the house of worship in Ninth Street," east of Broadway, where part of A. T. Stewart's store now stands; and in November 9th, 1836, founded, and in May 19, 1839 dedicated, the Church corner of Lafayette Place and 4th Street.

In 1836, the Reformed Church in 21st Street was organized. In 1837 the Church where Dr. Hutton is pastor, was established on Washington Square. These things show the northward tendency of population at that date.

The Broome Street Church felt the changes in population. The flood

of fashion swept away the nourishing earth from its roots. The currents of commerce brought in the sterile sand and gravel about them. Strong branches were rent off by the storms of financial disaster, death did its unceasing work, and the shoots, which in earlier years would have been grafted on to make up for loss, were being joined to new Churches to the north and in the growing parts of the city. The mark of debt was on the trunk, and though watered with tears and cultivated with prayers and earnest labor, and though the branches never ceased in a single season to bear fruit, it was evident that it must sooner or later come to its fall. Varied appliances were used to bind up the riven trunk, kind hands were extended from without. But at last under the furious financial storm of 1857-8, and the movements which followed, it was evident that the time had come to decide the question: Shall the tree be transplanted or die? The first was chosen. But what a work it was! An old stock nearly forty years old, roots deep in the earth taking hold upon the rocks, but in its later years weakened and shattered. Could it be taken up? Could it be set in the earth again? Could it grow? Would it flourish? The very weakness which made removal a necessity made the experiment a doubtful one. It is very rare for a Church to make such a move till forced to it by necessity, and it is this necessity which makes the work so hard. But the work was undertaken. Many of you know better than any words of mine can tell what that labor cost. The ground here was prepared with diligent care, under the direction of the united Broome Street and Livingston Churches.

On the 15th of April, 1860, the last service was held in the old Broome Street Church.

Rev. Dr. Van Vranken preached in the morning from Ex. 40 : 34-38 ; at 2 P. M., the funeral services of Thomas F. Peeney, were held in the Church. At 3.30 Dr. Fisher preached from Psalms 63: 2, and at 7.30 Dr. Stryker preached a discourse on the history of the Church, which was afterward published.

The Broome Street Church property was sold for \$47,500, to Mr. Aaron Arnold. The liabilities on the same amounted to \$22,055; leaving \$25,445 for the new Church. The three lots on which the Church now stands were selected by the committee, and bought for \$22,500, leav-

ing after all was paid \$2,717 with which to begin a Church. At a meeting of the Great Consistory, February 17, 1860, this sale and purchase were confirmed, and a committee appointed to look at Churches for models. February 29th the building committee was appointed, Messrs Rogers, Camerden, Mandeville.

March 9, 1860, Mr. Kip resigned the office of treasurer, which he had acceptably and efficiently filled for thirty-four years, and on the 10th of May a gold medal was presented to him.

March 19, the plan of Mr. Renwick, the architect, was approved, and on April 25 contracts were made.

On May 20th Leonard W. Kip, Jr., a child of this church, was ordained as a Missionary. The service took place in the Collegiate Church.

The corner stone was laid Thursday, June 21st, 1860, at 5 P.M., by Dr. Stryker. Drs. Strong, Zabriskie, Hatfield, H. B. Stryker, and De Witt taking part in the exercises.

September 10, the committee reported the building enclosed and roofed.

On the first Sabbath of November, 1860, the first service was held in the basement, and worship was continued there until this room was entered.

On Sunday, March 3, 1861, the church was dedicated to the worship of Almighty God. Dr. Stryker preached in the morning on the Joyful Dedication, Ezra 6: 16. Dr. Ferris followed the sermon with an address. Dr. Hutton preached in the afternoon, and Dr. Bethune in the evening. The church at all the services was filled.

June 10, 1861, the treasurer's account was presented to the congregation, showing the final cost of the church to be \$60,433.07. The report of June 24th, 1861, showed the debt of the church to be \$33,989.95.

September 9, 1861, the name was adopted, "The Minister, Elders and Deacons of the Reformed Protestant Dutch Church in 34th street, in the city of New York."

February 10, 1862, \$6,000 was received from the Consistory of the Collegiate Church, to help pay off the floating debt, which was then cancelled.

October 19 is a report of \$10,000, raised on the debt, a work which was continued with unceasing devotion for years afterward.

January 20, 1863, an additional \$3,000 was received from the Collegiate Church.

March 9, 1863, the Mission Sunday School was taken charge of by the Church.

May 9, 1864, the salary was raised from \$3,000 to \$4,000, June 19, 1865, to \$4,500, July 8, 1867, to \$5,000.

May 18, 1865, the pew rents were raised 25 per cent.

The first official notice of the Bible Reader occurs April 2, 1865.

June 6, 1866, General Synod met in the church.

May 10, 1867, the plan of Systematic Beneficence was adopted by the congregation, which resulted in raising between 1300 and 1400 dollars.

May 13, 1867, a Mission Sunday School was established in 29th Street.

November, 1867, the Consistory, moved by the poor condition of the organ then in the church, purchased the one we now have.

March 25, 1868, Rev. Dr. Stryker resigned his pastorate, to accept the call of the North Broad Street Protestant Church, Philadelphia.

Dr. Stryker was graduated at Rutgers College 1845, New Brunswick Seminary 1848. His pastorates have been Raritan, 3rd, 1848-51, Rhinebeck 1851-56, Broome Street 1856, Thirty-Fourth Street 1860-68, North Broad Street Presbyterian Church, Philadelphia, 1868-70, Rome, N. Y., 1st Presbyterian Church 1870.

Of course I cannot now speak of his pastorate as I might, and gladly would, if he were not here. "There were received in this period to church membership 416 persons on confession of faith, and 442 on certificate; in all 858, an average of over 71 a year. There did not occur in all this time a communion season without additions to the church, both by letter and profession of faith."

I may say here that I find this to be the case through almost the whole of the history of this church for fifty years, and the same continues to be the fact to this day. And permit me to add one word more, that through all the record of the transfer of this church, and the building of this edifice, and the payment of the debt, there is evidence of the presence and force of one strong and ever-honored hand; and that throughout this congregation there is affectionate remembrance of one beloved

name. Absence has not obliterated the remembrance of those days.

After Dr. Stryker's departure, unsuccessful efforts were made to secure the services of Rev. John Gaston, of Saugerties, elected April 21, 1868; Rev. Dr. G. H. Mandeville, of Newburgh, now of Harlem, elected May 3d; and Rev. Erskine N. White, of the Presbyterian Church of New Rochelle, now of Buffalo, elected June 13. Your present Pastor was installed September 27th, 1868. My record is as follows:

I graduated at Yale College 1858, Union Seminary, New York, 1861. Pastorates: Forest Presbyterian Church, Middletown, Del., 1861-64; 1st Presbyterian Church, Pottsville, Pa., 1864-67; Park Presbyterian Church, Newark, N. J., colleague with Rev. Dr. Joel Parker 1867-68; Thirty-Fourth Street 1868.

October 10th, 1869, this excellent-hymn book was adopted for congregational use.

November 19, 1869, the long-needed work of painting, and so finishing the church was undertaken. We worshipped in the basement during the time the work was prosecuted, from December 12, 1869, till February 20th, 1870.

In November 1870, Mr. G. C. Hall, one of the deacons of the church, died.

Sunday, March 12, 1871, the 10th Anniversary of the Dedication of this Church was celebrated. The Pastor preached an historical sermon in the morning. Dr. Zabriskie offered prayer. A Sunday School Reunion was held at 3 P. M. Dr. Stryker and the Pastor, and Mr. J. R. Smith, the oldest member of the Broome Street Sunday School present, made addresses. Rev. Dr. Stryker preached in the evening.

December 6th, 1871, a plan for raising centennial offerings was adopted, which secured \$2,600.30.

February 5, 1873, the excellent system of offerings which we use now was adopted. the result in the past 10 months shows that it produces a yearly amount of about \$1600, against about \$300 on the old arrangement.

During my pastorate there have been received to the church 80 on confession, 74 by letter—154: making a total during the 50 years of 1972, an average of 39½.

But after all, these statistics are the mere bones, the skeleton of history.

It is like seeking to picture to you a tree by giving you the girth of the trunk, the length of its branches, the number of its leaves, and the measure of its fruit. That does not show you what the tree is. You need to know by sight the golden green of its foliage, as the sunset glorifies it, to see the quivering leaves whiten as the south wind sweeps through. You must rest beneath its shade, and eat its lucious fruit, and hear the birds sing among its sheltering branches. You need to see it wrestle naked with the winter wind, to see the buds burgeon and burst, and the green veil of the spring-mist over it all, to see its summer richness and its radiant autumn glory. So with this church, to speak of so many years and so many dollars, and so many members, is not telling that which is most noble and lovely. That true history never has been, never can be written in words. It is in our hearts. It is made of precious memories, of the sweet fellowships of those who have departed, of words of cheerful Christian sympathy, of toils and sufferings endured together, victories and defeats, the solemn influences of prayer, and the workings of the divine Spirit—God's presence with His people. To me, my friends, the history of this dear Church is made up of words of hearty welcome, of thanks for services which I wish had been a thousand times more fruitful for your delight and advantage, of anxious thoughts for your souls, of pain at your sorrows, memories of sick rooms and dying beds, delight in your prosperity, and that which makes up my thoughts of this people present with me every day. Thank God for great privileges, and for the power of memory which can hold the record of great delights !

That is the true history to be remembered for ever.

Brethren, in such days as these, we who are the keepers of these trees of the Lord's planting and love must be equal to the work. We must meet all demands with lofty courage and pure heavenly-mindedness. We must be more ready with earnest self-denial. In this age we cannot live letting things take their own course. We must lay hold of them by faith and holy zeal. We must dig deep the sluice-way in which refreshing waters can find their way to these roots. We must bring down the dews of heaven by our prayers. We must prune every fatal excrescence, bind up every marring wound. See that no foulness of dissolute lives poisons the air, that no passion scorches even the tenderest leaf, that no meanness or narrowness chokes the flow of life. We must watch the hand of the

divine Husbandman, and see how he trains the plants of the heavenly Father's planting. Then this church shall continue a plant of renown. It shall give grateful shade to many a wanderer burnt by the glare of the wilderness, shelter to many a soul faint from facing the pitiless storm. It shall delight the eyes of those who love to look on the glory of the Redeemer's kingdom. Their ears shall be gladdened with the sound of eolian music and the songs of joy. A needy world shall be refreshed with its fruit.

My dear friends, shall we seek this? As we close the leaves of the past, written all over with the record of the goodness of our covenant God, and open the new page of the future, let us read them with courage and holy devotion. Then shall we sooner see the glory of the heaven and be glad, and rejoice forever in that which the Lord creates. Then shall we learn the fullness of this promise, that as the days of a tree, so are the days of My people. We shall be blessed, and glory shall be to Father, Son and Holy Spirit, world without end. Amen.

CHURCHES OF NEW YORK IN 1823.

DUTCH REFORMED.

SOUTH, No. 8 Garden St., now 50 and 52 Exchange Place, Rev. James M. Matthews, pastor, built 1693, rebuilt 1807, burned 1835, one of the Collegiate Churches until 1813. Now the South Church, Fifth Ave. and 21st St., E. P. Rogers, D.D., pastor.

The COLLEGIATE CHURCHES were:

MIDDLE, corner Nassau and Cedar Sts., built 1727, now used by the Post Office, (the Post Office in 1823 was at the corner of William and Garden Streets).

NORTH CHAPEL, Fulton and William Streets, built in 1767-9.

The Collegiate Pastors were Drs. Kuypers, Milledoler, Knox and Strong.

NORTH-EAST, in Market St., Dr. Wm. McMurray pastor, built 1819, (called in the Directory "Dutch Presbyterian.")

NORTH-WEST, organized 1807, built 1808 at 17 Franklin St., Rev. Christian Bork pastor, now Madison Ave. Church at 57th St., Rev. H. D. Ganse pastor.

GERMAN, in Nassau St., Rev. Krouse pastor.

GREENWICH, organized 1803, built 1807 at the corner of Herring and Amos, now Bleecker and 10th, Rev. I. N. Marselus pastor.

BLOOMINGDALE, 1805, Rev. Alex. Gunn pastor.

HARLEM, organized 1660, built 1825, Rev. Cornelius C. Vermule pastor.

In 1823 two Churches were organized on Greene Street, one at Broome the other at Houston.

There was also a "Seceders" Church, organized in the same year under the title of the True Dutch Reformed Church.

BAPTIST.

Gold St., built 1769.....	Rev. Mr. Parkinson.
Nassau St., 1803.....	" Sommers.
Mulberry St., 1817.....	" Maclay.
Oliver St., 1795.....	" Williams.
Anthony St.....	
Delancey St., 1819.....	" Chase.
Vandam St., 1810.....	" Perkins.
Broome, 1806.....	" Van Velser.
Abyssinian, 1805.....	" Paul.
York St., (colored) 1818.....	

EPISCOPAL.

Trinity	} Rectors, Rt. Rev. Bishop Hobart, Drs. Berrian, Onderdonk, Upfold and Doane.	
St. Paul's		
St. John's		
St. George's, Beekman and Cliff Sts.....	Dr. Milnor.	
St. Stephen's.....	" Feltus.	
St. Mark's.....	" Creighton.	
St. Phillip's, 24 Collect.....	" Williams.	
St. Luke's, Hudson St.....	" Upfold.	
St. Michael's	} " Penevryn.	
St. James'		
Zion.....	" Brintnal.	
Grace.....	" Wainwright.	
Christ's, 49 Ann St.....	" Lyell.	
St. Ann's.....	" Sellon.	
St. Thomas' Church was organized at the corner of Broome Street and Broadway on Christmas day, 1823, fifteen days after the Broome Street Reformed Church.		

METHODIST.

John Street, Allen Street, Bowery, Duane Street, Church Street, Corlaer's Hook, Chrystie Street, Elizabeth Street, Bedford Street, Forsyth Street, Crosby Street.

PRESBYTERIAN.

Brick Church.....	Dr. Spring
Bowery.....	" Stafford
Cedar Street.....	" Romeyn
Vandewater Street.....	" Cummings
Christopher Street	" Rowan
Sheriff Street.....	" Baldwin
Fourteenth, at 15 Provost Street.....	" Ogilvie
Centre, at Broome and Elm Streets.....	" Patton
Wall Street.....	" Whelpley
Orange Street.....	" McCarter
Spring Street.....	" Cox
Rutgers.....	" McAuley
Banker Street	
Rose Street.....	" Cornish

ASSOCIATE REFORMED.

Cedar Street, No. 33.....	Dr. McLeod
Murray Street, No. 37.....	
Chambers St.....	" McLeod
Pearl Street, No. 550	" Philips
Nassau, No. 46.....	" Stark

OTHER DENOMINATIONS.

Two Roman Catholic Churches, St. Peter's and St. Patrick's.

St. Matthew's, Lutheran, cor. of Walker Street and Broadway.....	" Schaeffer
The Swamp Church.....	" Geissenheimer
Moravian, 104 Fulton Street.....	" Mortimer
Universalist, one in the city.....	" Mitchell
Another in Greenwich.....	" King
New Jerusalem.....	" Doughty
Mariner's, 75 Roosevelt Street.....	" Truair
Welsh.....	
Independent, Thompson Street.....	" Harrison
" Mulberry Street.....	
" (called Episcopal).....	" Mott
State Prison Chapel.....	" Stanford
Scotch Baptist.....	
Synagogue.....	" Peixotto
Unitarian, organized 1821, in Chambers Street, built cor. Prince and Mercer Street 1826, Dr. Ware pastor.	

Bethel Chapel, an African Baptist Church, cor. Delancey and Chrystie Sts.

Three Friends' Meeting Houses, in Liberty, Pearl and Hester Streets.

STATISTICS.

PASTORS.

Rev. Robert McLean,	from	1824	to	1826
Rev. Jacob Brodhead, D.D.,	"	1826	"	1837
Rev. Sam'l A. Van Vranken, D.D.,	"	1837	"	1841
Rev. George H. Fisher, D.D.,	"	1841	"	1854
Rev. Henry V. Voorhees,	"	1855	"	1855
Rev. Peter Stryker, D.D.,	"	1856	"	1868
Rev. Isaac Riley,	"	1868		

TREASURERS.

Leonard W. Kip, Esq.,	from	1823	to	1835
William Hardenbrook, Jr.,	"	1835	"	1838
Leonard W. Kip, Esq.,	"	1838	"	1860
Albert Slauson,	"	1860	"	1863
Henry Camerden, Jr.,	"	1863		

CLERKS.

James Smith,	from	1823	to	1826
Anthony Woodward,	"	1826	"	1831
David M. Moore,	"	1831	"	1833
Bauman Lowe,	"	1833	"	1840
Eder V. Haughwout,	"	1840	"	1846
Henry Paterson,	"	1846	"	1847
John S. Woodward,	"	1847	"	1849
Solomon S. Kimball,	"	1849	"	1852
Oscar Schenck,	"	1852	"	1853
Henry Camerden, Jr.,	"	1853	"	1854
James V. Freeman,	"	1854	"	1857
Richard Stout, Jr.,	"	1857	"	1858
Archibald Wight,	"	1858	"	1859
Abm. C. Stryker,	"	1859	"	1863
J. D. Hunter,	"	1863	"	1866
P. W. Bedford,	"	1866	"	1868
J. D. Hunter,	"	1868	"	1870
G. C. Hall,	"	1870	"	1870
E. Vanderbilt,	"	1871		

Members of Consistory are chosen in the first week of December and installed on the last Sunday, to serve two years.

ELDERS,

With the dates of election and service.

Luke Hinchcliff	1823
Stephen Hasbrouck, M. D.	1823, '4, '7, '8
James Ackerman	1824, '5, '8, '33, '4
Abraham Van Cleef	1824, '5, '6, '7
Robert Buchan	1825
John Atwood	1826
John Ganse	1826, '7, '8, '9, '30, '2, '3
William Keily	1826, '7
Aaron Brinckerhoff	1827, '8
William Poe	1827, '8, '36, '7
Joseph Martin	1828, '9, '31, '2
Anthony Woodward	1828, '9, '30, '1, '2, '3
Joseph Concklin	1829, '30
Edward Meeks	1829, '30, '3, '9
Lewis Thornel	1829, '30, '1
Sylvester Earle	1830
Caleb D. Haviland	1831, '2
William Woram, 1831, '2, '4, '5, '7, '8, '9, '40, '1, '2, '4, '5, '6	
'7, '8, '9, '51, '2, '3	
David Gulick	1832, '3
Peter Morris	1833, '4, '5, '6, '7, '8, '42, '3
Edmund Arrowsmith, 1834, '5, '6, '7, '8, '9, '40, '1, '2, '3, '5,	
'6, '9, '50	
William Hardenbrook, Jr., 1834, '5, '8, '9, '40, '1, '2, '4, '5, '6,	
'7, '8, '9	
Abraham D. Stephens	1835, '6, '7
William P. Stoutenburgh	1835, '6
Joseph Frear	1836, '7, '8
Richard Wight	1838, '9, '40, '1
Cornelius C. Jacobus, 1839, '40, '1, '2, '3, '4, '5, '6, '7, '8, '9, '50	
Bauman Lowe	1840, '1, '3, '4
Samuel Eells	1841
John M. Ryer	1842, '3
Thomas Boyd, M. D.	1843, '4, '5, '6, '7, '8, '9, '50, '2, '4
Louis J. Belloni	1844, '5, '6, '7, '8, '9
Theophilus L. Houghton	1847, '8

John S. Woodward.....	1850, '1
William Kirby.....	1850, '1, '3, '4, '6, '7
John Woolsey.....	1850, '1, '2
Leonard W. Kip.....	1851, '2, '6, '7, 8, '9
Benjamin Wood.....	1851, '2, '3, 4, '5
George Mather.....	1852, '3, '4
Daniel Howell.....	1853, '4, '5, '6, '7, '8, '9
John S. Hoagland.....	1853
Lawrence Wiseburn.....	1855, '6
James Dailey.....	1855, '6, '7, 8
Thomas Riley.....	1855
Harvey Miner.....	1857, '8
Albert Slauson.....	1858, '9, '61, '2
John C. Barkley.....	1859, '61, '2, '5, '6, '8, '9, '70, '1
Nicholas Rogers.....	1859, '61
Henry Camerden, Jr., 1859, '60, '1, '2, '3, '4, '5, '6, '7, 8, '9, '70, '1, '2, '3	
Hiram B. Jackson.....	1859
Samuel V. S. Mandeville.....	1860, '1, '2, '3
James Demarest.....	1861, '2, 3, '4
John A. Van Voorhis.....	1861, '2
Garrett Van Nostrand.....	1862, '3, '4, '6, '7, '9, '70
Henry Coleman.....	1863, '4
John A. Van Santvoord.....	1865
Abraham A. Stager.....	1864, '5
David T. Blauvelt.....	1865, '6, '7, '8, '9, '73
Roland S. Doty.....	1865, '6, '7, '8, '9, '70, '1
Edward Anthony.....	1866, '7
Paul M. Drake.....	1870, '1, '2, 3,
Harvey Miner.....	1870, '1, '2, '3
N. Hill Fowler.....	1872, '3
Joseph Goetschius.....	1872, '3

DEACONS,

With dates of election and service.

John Butler.....	1823, '4
James Smith.....	1823, '4, '5, '6
William Keily.....	1824, '5
John J. Ruton, M.D.....	1825, '6, '8
Sylvester Earle.....	1826, '7, '8, '9
Anthony Woodward.....	1826, '7
William Woram.....	1826, '7, '8, '9

Jacob Bogert.....	1827, '8
Joseph Concklin.....	1827, '8
Caleb D. Haviland.....	1827, '8
David C. Buchan.....	1829
Edwin A. Dodge.....	1829
Leonard W. Kip.....	1829, '30, '8, '9
Elnathan H. Sears.....	1829, '30
Henry V. Garretson.....	1830, '1, '2, '3, '4, '5, '6, '7
Henry Lippincott.....	1830, '1, '2, '3
Abraham Lott.....	1830, '1
David M. Moore.....	1830, '1
James Anderson, M.D. .	1831, '2, '3, '4, '5, '6, '7, '8, '40, '1, '2, '3
Peter Morris.....	1831, '2
William W. Cowan.....	1832, '3
Bauman Lowe.....	1832, '3, '4, '5, '6, '7, '8
William Fordham.....	1823, '4
Cornelius C. Jacobus	1834, '5, '6, '7
Andrew Wight	1834, '5, '6
Theophilus L. Houghton.....	1835, '6
John M. Ryer.....	1837, '8, '9
Lawrence Proudfoot, M. D.....	1837, '8
Louis J. Belloni.....	1838, '9, '40, '1, '2, '3
Nicholas D. Herder.....	1839, '40, '2, '3, '50, '1
Eder V. Haughwout.....	1839, '40, '1, '2
Abraham D. Weeks.....	1839, '40, '1, '2, '3, '4
John Gray.....	1840, '1
John N. Genin	1841, '2, '3, '4, '5, '6
John S. Woodward.....	1843, '4, '6, '7
David Beach.....	1844, '5
Robert Smith.....	1844, '5
William Becker.....	1844, '5, '6, '7, '8, '9
Henry Patterson.....	1845, '6, '7, '8
John M. Roome.....	1845, '6
Richard Voorhis.....	1846, '7, '8, '9
John Williamson.....	1847, '8, '9
Solomon S. Kimball.....	1847, '8, '9, '50
A. A. McWithey.....	1848
Thomas Barty.....	1849, '50
Peter Duryee.....	1849, '50
Horatio J. Ware.....	1850, '1
John C. Barkley	1850, '1, '2, '3, '4, '5
Gideon Jennings.....	1851, '2

Oscar Schenck.....	1851
Henry Camerden, Jr.....	1851, '2
John A. Van Buskirk.....	1852, '3, '4, '5
James V. Freeman.....	1852, '3, '4, '5
Harvey Miner.....	1853, '4, '5, '6
John S. Martin.....	1853, '4, '6, '7
Richard Stout.....	1853, '4, '5
Thomas Little.....	1855, '6
Myron K. Moore.....	1856, '7
Archibald Wight.....	1857
James W. Purdy, M.D.....	1857, '8, '9
John D. Watson.....	1857, '8, '9, '60
Abraham C. Stryker.....	1858, '9, '60, '1
Ira H. Tompkins.....	1858, '9
Henry C. Halsey.....	1858, '9
Samuel V. S. Mandeville.....	1859
Abraham A. Stager.....	1859, '60, '2, '3
A. W. Overbaugh.....	1860, '1
Garrett Van Nostrand.....	1860, '1
Edward Anthony.....	1861, '2, '3, '4
Joel D. Hunter.....	1861, '2, '3, '4, '7, '8
Charles H. Simons.....	1861, '2, '6
David T. Peek.....	1862, '3, '4, '5
Roland S. Doty.....	1863, '4
D. B. Van Houten.....	1864
James Beck.....	1865
Haskell A. Searle.....	1865, '6, '7, '8, '9, '70, '1, '2
P. W. Bedford.....	1865, '6, '7
Eben Peek.....	1866, '7
J. G. Demarest.....	1866
Isaac S. Miller.....	1867, '8
S. P. Burdick.....	1868, '9, '70, '1
Wm. Carr.....	1868, '9
George C. Hall.....	1869
Alexander Stuart.....	1869
N. Hill Fowler.....	1870, '1
E. A. Overton.....	1870
Edgar Vanderbilt.....	1870, '1, '2, '3
W. H. Roome.....	1871, '2, '3
James D. Secor.....	1872, '3
D. W. Mecker.....	1872, '3
D. D. Osterhoudt.....	1873
J. J. Crygier.....	1873

EXTRACTS FROM THE

HISTORY OF THE "LIVINGSTON CHURCH."

By REV. F. N. ZABRISKIE, D.D.

The Livingston Church was a child of the City Missionary Society of the Reformed Dutch Church, an organization for extending that denomination in New York. In the year 1850, they received through their Secretary a communication from Rev. W. H. Van Doren, expressing a willingness to preach under the Society's auspices, and offering his services gratuitously for one year. The overture was accepted. A committee of the Society's Board was appointed, who with Mr. Van Doren selected a room known as Broadway Hall, at the Junction of Broadway and Sixth Avenue, a little above 32d Street. The room was already used for Sunday School purposes by some members of the Mercer Street Presbyterian Church. It had been sustained nearly five years. On learning the intention of the Board to maintain preaching services in the Hall, these gentlemen cheerfully transferred their School to them. This gave them a nucleus of about 75 scholars (average attendance.) But in order to provide teachers, it was necessary for members of the Board to leave for a time their own places of worship and conduct classes. But they soon withdrew, leaving the whole care and responsibility upon the Secretary. Rev. Mr. Van Doren also withdrawing after one or two Sabbaths, the enterprise would have been strangled in its birth but for the presence and labors of this one man.

Public worship was held for the first time on the 9th February, 1851, about seventy persons being present. From that time it was regularly continued, morning and evening, together with a weekly lecture.

Rev. Aaron Lloyd was invited to assume the vacant charge, and began his labors in March as a Missionary of the Society. On the 24th of September, a committee of the Classis of New York met by appointment and organized a church of eleven members. They also superintended the

election of a Consistory, Hugh Gibson and Charles H. Amerman being the Elders, and Cornelius T. Williamson and Cornelius N. Churchwell being the Deacons. This Consistory was ordained on Sabbath evening, October 12th, an extremely unfavorable evening, but with an attendance of about one hundred persons.

The next step was the calling of a Pastor. Rev. Mr. Lloyd received a formal call, which was approved by Classis, and on the 9th of November, Sabbath evening, he was duly installed. The hall was filled on this occasion.

The first communion of the infant church was celebrated on the first Lord's Day of December, and was naturally an occasion of great interest. One new member was received upon confession of her faith, and one by certificate.

A prayer-meeting and monthly concert were established upon the organization of the church. The Sunday School continued to be maintained with "tolerable success" (to use the language of the Pastor in his first report to the City Missionary Society.) He also reports at that time a church of twenty members.

The Collegiate Church announced its intention of building a fine edifice on the corner of 29th Street and 5th Avenue. Upon this warning the little band, like wise men, moved to the westward and sought their Bethlehem under the hospitable roof of the Institute for the Blind. They began the services in that place on the 1st of May, 1852, and continued to worship there for the greater part of the year. While there, the congregations, including the members of the Institution, averaged about 250. The number of church-members increased to 35. The number of families reported at the close of the year was 33.

Articles of incorporation were taken out during the year, and recorded in the Register's office of the city of New York on the 16th of October, 1852, at fifty minutes past two P. M. The style and title of "The Livingston Reformed Protestant Dutch Church of the city of New York" was necessitated, partly by their long want of a "local habitation," and consequently the impossibility of their truthfully appropriating to themselves a local name. It was also designed to do honor to the illustrious Prof. John H. Livingston, who was the George Washington of the Dutch Church in this country, having given it its moulding touches, and having saved, under

God, its very existence. This innovation upon old precedents was the subject of much animadversion, (one very prominent and liberal friend of the Denomination having made a change of title the condition of his aid.) It is difficult, however, to see why, if we may name churches after men at all, St. John Livingston is not as good as any other.

At the beginning of the year 1853, the little Zion again made an hegira westward. They leased a lot in the 9th Avenue, near 33d Street, for two years, and erected upon it a small chapel at an expense of \$500. On the 22d of May, the City Missionary Society recognized and honored the Pastor by selecting him to preach the annual sermon before them in the Collegiate Church on Lafayette Place.

Toward the close of 1853 Mr. Lloyd retired from the Pastorate, leaving a vacancy for nearly a twelvemonth. During this interval, the pulpit was mainly supplied by the pastors of the then flourishing but now defunct Greenwich Church, Rev. Drs. Marselus and Van Arsdale. Every effort was made in the meanwhile to obtain a pastor. Rev. Dr. Van Arsdale and Rev. Henry G. Livingston, two of the most popular preachers in the denomination, were on the point of accepting the church's overtures, but, from outside influences brought to bear upon them, were induced reluctantly to decline. * * *

Their negotiations resulted at length in the settlement, as pastor, of Rev. E. R. McGregor, at that time Secretary of the "American Society for ameliorating the condition of the Jews." He was installed in November, 1854. In January 1856 the pastoral relation was dissolved.

By that time the church was literally "ready to perish." It had, in fact, sunken down into a state of such chronic invalidism, and had come to be regarded by the people of this part of the city as such an unfortunate and hopeless affair, that it would have been an easier and more promising task to have effaced the past and begun to build again from the foundation.

The speaker, then a recent graduate of the Theological Seminary and a resident of this city, began to supply the pulpit in March, and on the 15th of March was ordained to the ministry, and installed as the third pastor of the church. His first sermon was preached in a place called Continental Hall, a place of dim but not religious aspect. This, however, had not been the only "remove" of this "tribe of the wandering foot and weary breast" since the one last recorded, they having worshiped

for a whole year in a building near the 9th Avenue, in 29th Street. It is not to be wondered at that such a "rolling stone" had gathered but little moss. During the whole history of the church up to this time, there had been but ten persons received on confession of their faith. And the other additions had been so few, that the membership was scarcely greater at the end of the fifth year than it was at the close of the first. It is due to the Collegiate Consistory to say, that an offer had been made to aid them in obtaining a church edifice, but coupled with conditions and limitations, which in the state of the church resulted in its forfeiture, and it was never renewed.

The new pastor was ordained in their new and final place of worship, which they had fitted up for themselves on the corner of 33d Street and 8th Avenue. The sermon on that occasion was preached by Rev. Dr. Chambers, from the text "There shall be a handful of corn on the earth in the top of the mountains, the fruit thereof shall shake like Lebanon." In the movement and fragrance of this jubilee occasion, as of a cedar forest stirred by a mountain wind, we have, I think, the fulfilment of these words. * * *

I did not enter upon this charge with any expectation, or desire, to add simply another Dutch Church, (or any church at all of the regulation pattern), to those already existing in this city. But I had entered the ministry with my heart on fire with love and zeal for the masses who were not reached by existing organizations. And I accepted this as an opening and opportunity, given me by Providence for laboring in my native city without respect of persons. The one idea of my three years' ministry was to gather and feed a flock, among whom there should be no such thing known as a taxation of the Gospel in the shape of assessed pews, and no precedence shown to the "gold ring" over the "vile raiment;" in other words a church governed by the principles of the "kingdom" and not the maxims and customs of the world. To this idea and purpose my people gave their hearty adhesion, and, more than all, their faithful and practical co-operation. For three blessed years, (years that I look back upon as the most toilsome and yet the most sweet and elevated in my entire ministry), we pursued our humble mission. I never expect again to see a church so thoroughly united or so thoroughly organized, or (according to their ability) so successful in

the work of the Lord. I never expect to see a church so love one another. I never expect to be so loved myself, or so to give my heart as to this my first love.

And it was a *success*, in our eyes (and we verily believe in God's). It was a success, because we perfectly carried out our design for three years, and, when the minister's strength was spent, we were able to garner and preserve the fruits of our toil in your ampler store-house. Let me tell what some of those toils and some of those fruits were : We gathered a congregation of seventy-five families. We had a church full of people at our Sabbath services, (for it was a *church*, just as much as if it had had all the pinnacles and turrets and arches and pillars of a cathedral). We had a "live" Sunday School of two hundred scholars, the best feature of which was, that half of them would probably have received no religious instruction but for us. We had living and loving meetings too, throughout the week. God gave us an almost continual revival and awakening. We received a goodly number into our fellowship, some of them souls for whom no man had seemed to care. I could add to the records of the Lord's dealings with those whom he calls, many interesting facts from the experiences of those who were born there. We districted the part of the city in which our lot was cast, giving every one who was able and willing a field of spiritual labor, where he might exert himself for the unevangelized, by systematic visitation, by neighborhood meetings, by the distribution of religious reading, and by persuading them to attend the Sabbath School instruction and the preaching of the Gospel. We had a Ladies' Benevolent Society which co-operated in this work. We trained out of humble and in many instances new materials, working Christians. So that, when they were merged with the Broome Street Church, they furnished to the joint-stock enterprise the entire building committee, the Superintendent of the Sunday School, the teacher of the infant department, the Sexton, nearly if not quite half the Consistory, and a good proportion of the other working material of the new organization. One of the most useful young ministers of the Reformed Church, settled over one of its oldest and largest congregations, traces back the influences, which have made him what by the grace of God he is, largely to the teachings and the early impressions imparted in the Livingston Church.

But I forbear, partly because I must not transgress the limits of this occasion, and partly because I could not reproduce those days nor measure that work. They are in the keeping of a faithful and unforgetting God, their good and their evil, their mistakes and their successes. And that day, which shall try every man's and every church's work, will burn away the "wood, hay and stubble," that the "gold and silver and precious stones" may shine out unobscured in the kingdom of our Father.

Some of these faces that I see around me to-day, call up by vivid and tender association those sweet and solemn years. I stand again in the long, low-ceilinged room. On the pulpit before me is the Bible and hymn-book which my mother, who so loved the Livingston Church for my sake and the Master's, presented. Off in the corner on my left is the choir with their little organ, led by Mr. Camerden, whom I love and honor for his long and noble fidelity to that poor little church, and who, having been for years a sort of connecting link between the two churches, was at length rewarded by being the instrument under God of uniting (and thus perhaps saving) the Livingston and the Broome Street Churches into this 34th Street Church, second in its usefulness, and therefore in importance, to no other Reformed Church on this island. Over in another corner on my right is the Prayer-meeting and Consistory room, which we had partitioned off for our convenience. On the ranged seats before me are sitting once more those familiar forms, so many of which have been laid away for the Resurrection. Shall I speak of Elders Rogers and Van Voorhies, both now entered into rest? Or, of Deacon Stager, still lingering in his enfeebled health among you? Or, of dear little Miss Browning, one of Christ's most humble and faithful ones? Or of our quiet little friend and organist, Geo. F. Babb? (But I dare not go on to name more, lest I be betrayed into naming all). And there again are the poor young people from the Institute for the Blind, (not so poor either, for some of them were rich and happy in the knowledge and the love of Christ.)

And the dear children! how their faces bloom upon me out of that long-deserted place. What grand times we used to have together, little folks, (now fathers and mothers of little folks yourselves),

in that dear old room ! How I remember my Bible class, that used to meet me twice every Sunday. I have the yellow pass-book yet, in which I kept your names and attendance, and gave you black or white marks. Do you ever think of your old pastor and teacher, and the words he taught you ? I know you do, for was not almost every member of that class brought to Jesus in those days, or since ? And those humble teachings and those quiet hours, have they not helped you all to live better, truer, nobler lives ? I do believe they have, because they have so greatly helped me to live and love and labor for *Jesus only*, and to labor and to *wait*.

And now I believe we all are ready to say, God bless the Livingston Church ! And God bless the Broome Street Church, which was drawn by a true and holy affinity to wed this lowly Ruth, whom it found gleaned in these fields, and so make of twain this one large, happy, busy household, whose name we jubilantly utter as our closing word, saying

God bless to-day and evermore the 34th Street Church !

EXTRACTS FROM A

HISTORY OF THE SABBATH SCHOOLS.

BY REV. PETER STRYKER, D.D.

Text, John 21: 15. Feed My Lambs.

It is my pleasant task to present to you some facts and reminiscences of Sabbath School labor in Broome Street and 34th Street.

* * *

There springs before me now, as if by magic, the man who may, in truth, be called "the Father" of the Broome Street Sabbath School, William Woram. I see him as he appeared when I first met him, and felt the earnest grasp of his hand. A small, round-faced, happy looking man, he had then passed his three score and ten years, and with his broad, English accent, he always addressed me as his Domine.

This good brother was first a member of the Presbyterian Church in Vandewater Street, and Superintendent of the Sunday School connected with that Church. Early in the year 1824, he transferred his relations to the Broome Street Reformed Dutch Church, just after the dedication of the new church edifice. At once he entered the Sabbath School as Superintendent, and for a period of 21 years held the office, performing its laborious duties with great zeal and success. He was just the man for the position. With a face always radiant with smiles, and a mouth ever ready to speak cheerful words, he was a favorite with both the old and young. * * *

No sacrifice did he regard too great to make in its behalf. Storms did not keep him from his post. Sickness, unless it was very serious, did not keep him home. So much importance did he attach to his Sabbath School duties, that one Sabbath, with a heart all torn with grief, he left a beloved child lying in his coffin, and went to lead the children in the singing at their anniversary.

When, admonished by age and infirmity, he withdrew from the po-

sition of Superintendent, he still retained a lively interest in the school ; and, when able to visit the sanctuary, was sure to come in time to look in upon the teachers and scholars.

On the morning of the last Sabbath in the year 1856, when the school held its 33d anniversary, the old patriarch stood on the platform for the last time. * * *

The new-year Sabbath came, but good old father Woram did not appear in his accustomed place in the sanctuary. Peacefully he had passed from us and entered into eternal rest.

From the eighth annual report of the New York Sunday School Union, issued in May, 1824 we learn that school No. 53 on their list, was attached to the Reformed Dutch Church in Broome Street, and that it had one Superintendent, four teachers and thirty-three scholars. It is also stated "This school was organized in October last." This is a very important record, as it shows the school is really older than the Church, having been organized some two months sooner. Yet we must remember the Church had existed for a year or so previous in its embryo state as a mission enterprise. The school seems at first to have been under the supervision of James Seguine, who was a city missionary or lay preacher ; and probably was held in the hall, on the corner of Howard and Elm Streets, where the congregation first worshipped.

Early in the year 1824 the school was held in the basement of the Church, lately finished, and Mr. Woram seems to have been the first regular Superintendent. This school was composed exclusively of boys.

Very shortly after this a school for girls was started, occupying a separate room in the basement of the Church, and was under the efficient superintendence of Miss Charlotte Childs, afterward Mrs. Noah T. Pike. The boys' school, was under the care of the New York Sunday School Union, and was known as school 53. The girl's school was under the Sabbath School Board of the Reformed Church, then a voluntary association. At the time the General Synod established its own Board, the female school united with it, and appeared on the register of the Board as school No. 4.

In the year 1839 Miss Childs resigned her position as Superintend-

ent, and Mr. Bauman Lowe was induced by a unanimous vote and urgent request to take the position.

Early in the year 1846, on the resignation of Mr. Woram, Mr. Lowe was persuaded to take the Superintendency of the boys' school and join it to the girls' school, over which he had efficiently presided for several years. Thus the dual arrangement, which had existed for over a score of years, terminated, and the united school, connected with the General Synod's Sabbath School Board, was known as school No. 4.

Two sessions were held each Sabbath day. Previous to the morning session there was a Teachers' Prayer Meeting. The Pastors and teachers taught the catechism with proof texts; and once a month, on Sabbath evenings, both schools assembled for a public recitation and to listen to addresses. These meetings were well attended by the congregation, generally, as they were also by the teachers and scholars.

Mr. Lowe, leaving the city in the autumn of 1846, was succeeded in the Superintendency by Mr. Louis J. Belloni, and he in turn, by Mr. John Woolsey. Both these good men have gone to their blessed reward. * * *

Next in the line of Superintendents, was Mr. James V. Freeman, who for six years held the position efficiently and acceptably. He died in London, whither he had gone in search of health, early in the year 1862.

Mr. Freeman was followed in the office of Superintendent by Mr. A. C. Stryker, who held the position until the Church and School moved from the old locality.

Although the two departments after 1839 were joined in one school, the girls continued to occupy a separate room, and were under the especial supervision of Miss Eliza E. Trenor, who held the office of Assistant Superintendent until the removal in 1860.

Who of the old members does not remember the old sanctuary?

The old Church audience room was plain, but commodious and tasty in its appearance. It contained 136 pews on the lower floor and 60 in the gallery. Opposite the pulpit and over the end gallery was a second gallery. This was erected in Dr. Brodhead's time for

the accommodation of the children of the Sabbath School. The house was at that time crowded to its utmost capacity, and hence that the children, whose parents had not pews, should have a place in the sanctuary, this provision was made. This fact is worthy of especial note, as showing the interest manifested by the congregation at that time in what might be called the mission work of the school.

Descending to the basement we find first, the lecture-room in which the boys are arranged in classes. The desk is at the south end of the building. Let us imagine ourselves standing in this desk. At our right is a small room in which the infant class are gathered. This is taught very efficiently by Miss Janet Marshall. Next to this, on the Broadway side of the house, is the library room, under the care of Mr. A. C. Poe and others. Back of the lecture-room, on the right, are the apartments of our excellent sexton, Mr. J. D. Yates. To the left, in front of the desk, and opening into the lecture-room by large folding doors, is the girls' room. In the corner of this room, next to these folding doors, is a square space with seats around it. This is occupied by the Young Ladies' Bible Class, under the care of that friend whose name is interwoven in the early history of this Church, Mr. Leonard W. Kip. For twelve years he taught this class, and then resigned only on account of bodily infirmity.

How vividly memory brings before us those walls and seats and the people who once set there! I dare not venture to speak the names even of many others dear to me as fellow-laborers in that well-remembered field. There were earnest men and women enlisted in this work previous to the removal. Many of them walked long distances to labor for Christ in a locality where missionary work was greatly needed.

Mention, however, must be made of two humble men, who in the prime of life went home to glory, Myron K. Moore and Archibald Wight. These earnest Christians said they did not feel qualified to be teachers. But they had a disposition to work. So each Sabbath morning, an hour before the Sabbath School commenced, at the early hour of 8 o'clock, they started out to visit the tenement houses, and invited the children to come to Sabbath School. They were

persistent, good-natured men, who would not take "No" for an answer. If the parents said the children had not fit clothing, they saw this was provided. If the excuse for not sending the children was "the morning is short and we have not time to get them ready," these determined men said "we will help you." And in several cases they actually assisted in dressing the children for Sabbath School. The result was the school filled up rapidly and kept full. When any of the scholars, and especially these mission scholars, were absent, Mr. Moore or Mr. Wright was sure to go after them. * * *

In the year 1833 "the Cent Missionary Society of the Sabbath School" was organized. The object of this Society was to promote the cause of domestic missions. The children belonging to the Sabbath School contributing one cent a week, and any member of the congregation contributing twelve and a half cents a month, were considered members of this Society, and any person by the payment of five dollars, became a life member.

This Society was conducted with energy, and by it the sum of \$300 or more annually was raised, which was appropriated to the support of Rev. Mr. Michels, of Grand Rapids, or to the mission at the Thousand Isles.

In the annual report of the New York Sunday School Union for 1833 it is stated that two young men were studying for the ministry, and seven had been thus engaged since the organization of the School. There were several later than this who commenced study and completed their course. It is a source of regret that the old records upon this point are not complete. Rev. Wm. R. Gordon, D.D., of Schraalenburgh, N. J.; Rev. Isaac P. Stryker, who went out as a missionary to Borneo, but who died before he commenced his work; Rev. Harvey D. Ganse, Pastor of the Madison Avenue Reformed Church; Rev. Benjamin C. Lippincott, Pastor of the Walkill Valley Reformed Church, N. Y.; Rev. Leonard W. Kip, missionary at Amoy, China. These are among the number of Broome Street Sabbath School boys who have entered the ministry. To this may be added the name of Wm. H. Maverick, who, since leaving the Broome Street

Sunday School has been laboring in the ministry of the Baptist Church.

With sorrow, also, we record the fact that a lad, a son of one of the old members, some twenty years ago, captivated by the artistic music, first attended service and then joined the communion of the Roman Catholic Church, and for several years labored as a missionary in Minnesota.

Besides the Church Sabbath School, there were several mission schools in which the Broome Street members were interested. From the records of the Consistory it appears that September 14, 1840, Mr. Louis J. Belloni, at that time Superintendent of a "Free Sabbath School" at No. 66 Grand Street, had permission to bring his school on some special occasion to the church. This school is said still to be in existence. A Sabbath School was also commenced, and for a year or two conducted by Mr. Daniel B. Van Houten and others in Greenwich Street.

In March, 1830, we find a report of \$72.83, and 12 *pairs of shoes*, given in a collection taken up for the schools of the church after a discourse by Rev. Dr. Brownlee. * * *

But we must bid good bye to the old house, where for a period of over 36 years we and the fathers worshiped God and served Him, too, and turn our minds to the new camping ground.

In connection with the Livingston Church we found a most interesting and flourishing Sabbath School. And, while it is pleasant to recognize among the present corps of teachers a few of the old Broome Street stock, we rejoice to see quite a number of the earnest Livingston band.

The union was productive of new life to the school. Mr. A. W. Overbaugh was elected the first Superintendent in May 1860. He was followed by Mr. Wm. P. Halsted in June, 1863. Mr. C. C. Overton succeeded in April, 1865. Dr. Wm. Carr was elected to the office in January, 1866, and occupied the position for over five years. Upon his resignation in March, 1871, Mr. Edward A. Overton was chosen, and upon his leaving the city two months later—May, 1871—Mr. Edward P. Pitcher, the present incumbent, was called to the post.

These faithful men are all living to join us to-day in this holy jubilee.

In reviewing the last 13 years we can only advert to the library and the excellent manner in which it has been managed by Mr. Thomas Camerden, Mr. Frank Conover, and others. Mention must be made of the colored class under the care of that warm-hearted Christian woman, Miss Ellen Browning. In this class was for several years an aged pupil, Jennie we called her, over 70 years old, who in her child-like simplicity used to stand up with the other *young* pupils and recite Brown's Catechism every month to the pastor. The venerable scholar and her teacher are now no doubt united in glory.

The Young Men's Bible Class was for awhile well sustained under the tuition of Mr. Garret Van Nostrand and others. The Young Ladies' Bible Class was for seven years under the charge of Mrs. C. H. Stryker, and during that period there were 83 different persons connected with it. Many of these became church members, and not a few Sabbath School teachers. In 1868 Miss E. Hannaway became the teacher, and still fills the position. This class has contributed every year for the last eight years the sum of \$110 in gold for the support of three girls in the Protestant Mission in Monterey, Mexico.

We must not pass by the infant classes without a brief notice. One of these, called "The Lambs of the Flock," taught by Miss Augusta Van Tine, contained some 30 or 40 scholars, and after a short time was transferred with the teacher to the Mission School in 29th Street.

The other infant class, called by way of distinction "Lambs of Jesus," is now in its 17th year. The teacher, Miss Martha J. Knight, has had charge of it all that time, and during this long period, has been absent only four Sabbaths, once from personal sickness, and three times in consequence of death in her family. This class is part of the precious material which came to the Broome Street Reformed Church—now the 34th Street Church, in connection with the Livingston enterprise. I cannot do better than quote the words of Miss Knight in a letter recently sent to me. She says: "Sixteen years ago, November 29, 1857, I first formed the class called 'Lambs of Jesus.'" On the previous Sabbath I had called, merely to wait for the services of the sanctuary, but the faithful Superintendent welcomed me to the school, and invited me

to teach. I inquired for the infant class and learned that none had been formed, but was urged to gather in the little ones, and assured that room would be given us. During the week I found three little girls who did not attend any Sabbath School, I persuaded them to go, and this was the beginning of a class which has numbered 253 on the register at one time. There have been about 2,000 children in this class. There are now on the register the names of 100. Many of the children who have been connected with the class are now in the other parts of the school, several in the Bible class. Two have become teachers. I know of 30 who have given their hearts to Jesus. Three united with the Church before leaving the class." * * *

This Church and Sabbath School have not been lacking in patriotism. In the dark days of our Republic there were many who heard the country's call and nobly responded. Among them was one, a young and devoted Christian and an earnest Sabbath School teacher, who laid his life upon the altar, and perished in the defence, Captain Thos. Quirk, and when he resigned his position as teacher to go to the war, it was unanimously voted to keep his name on the roll, and there it remained until he was dismissed by death.

RECORD OF THE CHURCH.

FROM THE MINUTES OF GENERAL SYNOD.

Date.	Number of Families.	Total in Communion.	Added on Confession.	Added on Certificate.	Dismissed.	Died.	Infants Baptized.	Adults Baptized.	Sunday School Scholars.	Benovolent Contributions.	Congregational Purposes.
1824	ROBERT MCLEAN, Pastor.										
1825	—	62	27	35	—	—	22	1	—	—	—
1826	—	60	—	—	—	—	—	—	—	—	—
	JACOB BRODHEAD, Pastor.										
1827	120	129	8	63	2	—	16	3	—	—	—
1828	140	169	—	—	—	—	35	1	—	—	—
1829	180	188	—	—	—	—	36	1	—	—	—
1830	—	224	16	27	4	3	32	1	—	—	—
1831	—	270	36	19	8	1	30	6	—	—	—
1832	210	303	31	16	14	—	24	5	—	—	—
1833	220	327	21	20	10	7	31	4	—	—	—
1834	230	355	14	28	12	2	20	2	—	—	—
1835	235	361	12	22	10	—	26	1	210	—	—
1836	230	373	16	17	16	5	26	2	310	—	—
1837	235	395	22	10	7	3	23	4	300	—	—
	S. A. VAN VRANKEN, Pastor, No. 418 Broome St.										
1838	235	391	14	16	29	5	13	1	260	—	—
1839	235	393	12	4	14	—	20	4	300	—	—
1840	235	398	8	8	10	2	11	1	170	—	—
1841	235	—	—	—	—	—	—	—	—	—	—
	G. H. FISHER, Pastor, 145 Greene Street.										
1843	—	—	10	21	—	—	16	1	—	—	—
1845	156	217	34	36	—	—	50	1	—	report for 3 yrs	—
1846	160	225	3	13	7	1	—	—	—	—	—
1847	153	236	7	11	4	3	14	—	—	—	—
1848	157	242	6	10	7	3	6	1	175	—	—
1849	160	260	12	18	7	5	10	1	175	—	—
1850	—	270	14	13	8	—	—	—	—	—	—
1851	160	277	8	7	6	2	12	1	200	—	—
1852	150	284	6	9	10	2	13	—	169	—	—
1854	150	209	26	35	40	6	—	4	report for 2 yrs	—	—
	H. V. VORHELS, Pastor.										
1855	—	—	5	10	13	2	5	—	80	535	—
	P. STRYKER, Pastor.										
1857	160	185	13	32	21	4	16	2	213	2273	4500
1858	170	232	34	25	8	4	14	5	220	1765	4050
1859	205	280	35	34	14	7	21	10	260	4053	5050
1860	250	374	24	98	21	7	25	5	568	2987	3950
1861	195	373	18	32	44	7	15	6	324	1300	—
1862	205	421	20	57	28	4	20	3	357	1578	15073
1863	280	455	31	27	20	4	40	8	499	1806	12411
1864	250	488	36	32	25	10	20	8	500	3052	24866
1865	275	530	58	27	34	0	34	13	610	4503	7476
1866	275	575	41	39	20	15	33	13	640	7229	18814
1867	310	630	61	32	24	8	20	8	375	5329	8950
1868	300	647	38	18	32	13	42	3	500	3586	9550
	ISAAC RILEY, Pastor.										
1869	340	580	10	13	52	10	11	—	450	2955	8461
1870	340	507	12	10	30	5	11	3	420	2047	12701
1871	310	500	10	19	39	13	10	6	220	2477	7395
1872	300	502	10	15	25	7	15	4	250	2140	7450
1873	258	550	18	8	21	11	25	10	200	2153	9017

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